

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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NO. 46.

NEW-HAVEN, SATURDAY, APRIL 12, 1828.

VOL. XII.

Miscellaneous Intelligence.

From the Cherokee Phoenix.

EXTRACTS

From the Constitution of the Cherokee Nation, formed by a Convention of Delegates from the several Districts, at New Echota, July 1827.

Article IV.

Sec. 1. The Supreme Executive Power of this Nation shall be vested in a Principal Chief, who shall be chosen by the General Council, and shall hold his office four years; to be elected as follows:—The General Council, by a joint vote, shall, at their second annual session, after the rising of this Convention, and at every fourth annual session thereafter, on the second day after the Houses shall be organized, and competent to proceed to business, elect a Principal Chief.

Sec. 3. There shall also be chosen at the same time, by the General Council, in the same manner, for four years an assistant Principal Chief.

Sec. 7. Before the Principal Chief enters on the execution of his office, he shall take the following oath, or affirmation; "I do solemnly swear (or affirm) that I will faithfully execute the office of Principal Chief of the Cherokee Nation, and will, to the best of my ability, preserve, protect, and defend the Constitution of the Cherokee Nation."

Sec. 8. He may on extraordinary occasions, convene the General Council at the Seat of Government.

Sec. 9. He shall from time to time give to the General Council information of the State of the Government, and recommend to their consideration such measures as he may think expedient.

Sec. 10. He shall take care that the laws be faithfully executed.

Sec. 11. It shall be his duty to visit the different districts, at least, once in two years, to inform himself of the general condition of the country.

Sec. 14. Every Bill which shall have passed both Houses of the General Council, shall, before it becomes a law, be presented to the Principal Chief of the Cherokee Nation.

Article V.

Sec. 1. The Judicial Powers shall be vested in the Supreme Court, and such Circuit and inferior Courts, as the General Council may, from time to time, ordain and establish.

Sec. 4. The Judges of the Supreme and Circuit Courts, shall, at stated times, receive a compensation, which shall not be diminished during their continuance in Office, but they shall receive

no fees or perquisites of office, nor hold any other office of profit or trust, under this nation or any other power.

Sec. 7. There shall be appointed in each District, under the Legislative authority as many Justices of the Peace as it may be deemed the public good requires, whose powers, duties, and duration in office, shall be clearly designated.

Sec. 10. No Judge shall sit on trial of any cause, where the parties shall be connected with him by affinity or consanguinity, except by consent of the parties.

Sec. 11. All writs and other process shall run, in the name of the Cherokee Nation, and bear test, and be signed by the respective clerks.

Sec. 12. Indictments shall conclude, "against the peace and dignity of the Cherokee Nation."

Sec. 14. In all criminal prosecutions, the accused shall have the right of being heard, of demanding the nature and cause of the accusation against him, of meeting the witnesses face to face, of having compulsory process for obtaining witness in his favor; and, in prosecutions by indictment or information, a speedy public trial by an impartial jury of the vicinage; nor shall he be compelled to give evidence against himself.

Sec. 15. The people shall be secure in their persons, houses, papers, and possessions, from unreasonable seizures and searches, and no warrant to search any place or to seize any person or things, shall issue without describing them as nearly as may be, nor without good cause, supported by oath, or affirmation. All prisoners shall be bailable by sufficient securities, unless for capital offences, where the proof is evident, or presumption great.

Article VI.

Sec. 1. Whereas the ministers of the Gospel are, by their profession dedicated to the service of God—and the care of souls, and ought not to be diverted from the great duty of their function, therefore, no minister of the Gospel, or public preacher, of any religious persuasion, whilst he continues in the exercises of his pastoral functions, shall be eligible to the office of Principal Chief, or a seat in either house of the General Council.

Sec. 2. No person who denies the being of a God, or a future state of rewards and punishments shall hold any office in the civil department of this Nation.

Sec. 3. The free exercise of religious worship, and serving God without distinction, shall forever be allowed within this Nation: *Provided*, That this liberty of conscience shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace or safety of this Nation.

Sec. 8. No person shall for the same offence be twice put in jeopardy of life, or limb, nor shall any person's property be taken or applied to public use without his consent; *Provided*, That nothing in this clause shall be so construed as to impair the right and power of the General Council to lay and collect taxes. All courts shall be open, and every person for an injury done him in his property, person, or reputation, shall have remedy by due course of law.

Sec. 9. The right of trial by jury shall remain inviolate.

Sec. 10. Religion, morality, and knowledge, being necessary to good government, the preservation of liberty, and the happiness of mankind, schools and the means of education shall forever be encouraged in this Nation.

Done in Convention at New Echota, this twenty-sixth day of July, in the year of our Lord one thousand eight hundred and twenty-seven; In testimony whereof, we have each of us hereunto subscribed our names.

Delegates of Chickamauga District.

JNO. ROSS, *President of Convention.*
JOHN BALDRIGE, his x mark.

Delegates of Chattooga District.

GEORGE LOWREY,
JNO. BROWN,
EDWARD GUNTER.

Delegates of Coosawatee District.

JOHN MARTIN,
JOSEPH VANN,
KELFCHULEE, his x mark.

Delegates of Amohee District.

LEWISS ROSS,
THOMAS FOREMAN,
HAIR CONRAD, his x mark.

Delegates of Hickory District.

JAMES DANIEL,
JOHN DUNCAN.

Delegates of Etowah District.

JOSEPH VANN,
THOS. PETITT, his x mark,
JOHN BEAMER, his x mark.

Delegates of Taquoee District.

OOCLENOTA, his x mark,
WM. BOLING, his x mark.

Delegates of Aquohee District.

JOHN TIMSON,
SITUWAKEE, his x mark.
RICHARD WALKER, his x mark.
A. M'COY, *Secretary of Convention.*

LONDON JEWS SOCIETY.

Conclusion of the 19th Report.

In concluding the Report of their transactions at home and abroad during the year now past, your Committees would again call upon you to offer up your sincere thanks to Almighty God, for the success with which He has continued to bless your labours, and for the encouraging prospects daily opening to the Missionaries of your Society. They can say, with truth, *the Lord hath done great things for us, whereof we are glad*: and they would always remember, that what *has been done*, is the Lord's doing: it is not, it cannot be, the work of man; it is not the result of human speculation.

Your Committee are well aware that the record of your Missionary Exertions presents much that will tend to baffle presumptuous conjecture, to check the risings of vain glory, and to disappoint the designs of a carnal policy. Almost every line of the Missionary History serves to reiterate the necessary caution, *Cease ye from man!*—The promise is the Lord's and the accomplishment is his also: but the work is yours; and therefore the grand object of your Society is, to aim at a general diffusion of the knowledge of the Gospel among the dispersed of Israel and Judah—to seek them out of all places whither they have been scattered—and to preach to them Christ crucified, as being to them *that are called, Jews as well as Greeks, Christ, the power of God, and the wisdom of God.*

It was a fact to which our Blessed Lord appealed as a confirmation of His Messiahship, that *the poor had the Gospel preached unto them*; and your Committee would regard it as no trifling testimony to the importance of your Society, when they can tell you, without fear of contradiction, that *the poor Jews have the Gospel preached unto them* through its means. The Word of Life has been widely distributed: a desire to read the Scriptures, especially of the Old Testament, has been excited among large bodies of Jews: many copies have been purchased by them, and many more have been gratuitously presented to inquirers. Your Committee are endeavouring to meet their wants, by the publication of the Scriptures in various languages and characters. Their children are, in many instances, enjoying the full benefit of a Christian education; and, from their youth, are taught to know the Holy Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus. In short, the Gospel has been preached to them by your Missionaries, in public and in private, in the Synagogues and in Christian assemblies, in places of general concourse, and in the secrecy of the closet; the message of mercy has been delivered to their Rabbies and learned men, as well as to the more ignorant and degraded classes of this people; to the superstitious Talmudist, as well as to the infidel scoffer; they have heard it in the intercourse of civilized life; it has followed them through the desert; and, in their wanderings through the world, it is held up as a light to guide their feet into the way of peace.

In having been made instrumental in bringing about these important results, your Committee find cause for the greatest thankfulness.

What may be the further designs of an All-wise God, they know not: they believe that at least a few will be brought into the fold of Christ, as an earnest and first fruits, (an ample recompence for all your exertions,) and for a continual witness to the truth of God; but, whether within any short period there will be a more general out-pouring of the Holy Spirit upon the House of Israel than has been yet seen, (an event for which Christians ought daily to pray)—or whether the Gospel will continue to be preached to the nation at large for many years to come, for a testimony unto them whether they will hear or whether they will forbear—your Committee presume not to determine. In either case, God will be honoured, and His righteous ways will be vindicated.

In the mean time, your Committee would ap-

deal to you for more ample means, and an increased number of faithful and zealous Missionaries to enable them to redouble their efforts; and for the continuance of your fervent prayers to bring down a blessing from the God of Israel. This is no time for delay, or cold-hearted speculation. While Christians may be coolly deliberating on the expediency of supporting this cause, thousands of the race of Israel may be perishing for lack of knowledge.

Whatever trials may intervene, your Committee do not doubt that ultimately the harvest will be great. God will remember Zion, and make her a blessing to all the ends of the earth. The world shall know that Jehovah formed this people for Himself, that they might shew forth His praise. He will say—*In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.*

From the Vermont Chronicle.

DISTRIBUTION OF THE BIBLE.

"I find from observation," says the Agent, "that among the multitude of objections, urged against supplying destitute families with the Bible, there are four more common than the rest; and, if I were to arrange them according to the frequency of their occurrence, I should place them in the following order, viz.

1. "There are none destitute of the Bible."
2. "They will not read the Bible, if they have it."
3. "If they want a Bible, they can get it."
4. "If you give them a Bible, they will sell it for rum."

"False as the first objection is, it was difficult to remove it, until I had actually discovered a number of destitute families, and could assert the fact from my own knowledge. It has been a general impression in every town that *they* had no families destitute. After having visited a few towns, however, and finding a number in each, I could easily remove the objection, or at least, so far silence it that it would occasion me little trouble.

"Those who make the second objection suppose, that if a family regards the Bible so little as to live destitute, they would not read one if they had it. Let us examine facts a moment. In Windsor County 630 families have recently been supplied. In many of these families, there are *children* who have promised to read the Bible *through*. Bibles have often been presented on condition that they should be read. The thankful manner in which they have been received, would lead us to suppose they *will* be read. 'I thank you, sir; I thank those who gave it, I hope you will be rewarded, are expressions too often repeated to be mentioned. I have not had a Bible rejected during the Agency; and, I recollect only three instances in which I have not been thanked for them.'

Many poor families, who have lived for years with a mere *scrap* of a Bible, have rejoiced at so favorable an opportunity for obtaining a new one. In a certain town a poor woman who had waited impatiently almost *two years* expecting to receive one from the Bible Society, said to her daughter, "if I had any thing in the world, that I could turn out to purchase a Bible with, I would not live any longer without one." The words had no sooner

fallen from her lips, than a minister who was visiting with the Agent, knocked at her door with a Bible. She fastened her eyes upon the sacred volume and was surprised at the singular providence of God. She repeated what she had just said to her daughter. This striking coincidence was like a voice from on high, adding solemnity to the visit.

Nearly one third of the sum necessary, to supply the whole county has been raised from the destitute. This, I think, is an additional proof that the Bibles will be read. We seldom find an individual who can read at all, that never reads the Bible if he has access to it. The objection vanishes, the moment it is viewed in the light of reason. That the Bible will be read as much and as attentively as it should be, is not pretended, but that it will not be read *at all*, after so many pledges have been given, cannot be believed.

"If they want a Bible they can get it," is the third objection. But strip the man who makes it, of all he possesses, and place him in a cottage with a large family of children depending upon his daily labor for subsistence, without a foot of ground that he can call his own, and let his dwelling be visited with sickness and death, and will he not find it difficult to purchase a Bible? I shall not say that it is *impossible* for *any* family to obtain a Bible, but one thing is certain—there are a multitude of families in our State, in which there is an immediate demand for every thing they can earn, to meet the absolute wants of life. No man can form a just idea of poverty while he sits in his parlor with his table spread and his cup filled, but let him visit the abodes of the poor and look a while at living want as it exists in the midst of us, and, if he has any of the common sympathies of our nature, he will certainly never again be disposed to make the objection.

"If you give them a Bible, they will sell it for rum" "I am perfectly surprised," says the Agent, "that this objection should be so frequently presented. I often asked the question, did you ever know a poor man to sell for rum, a Bible presented to him by charity? The answer was always, No. Many have said, 'I never knew an instance, but I have *heard* of such a thing.' The objection is always made from the impulse of the moment, and though sometimes urged strenuously, requires but little effort to make it appear absurd and ridiculous. The Agent solicited a contribution from Mr. C. to supply the poor in his town with the Bible. Mr. C. at first supposed, there were none destitute. After being informed that a number had already been found, he was asked if his neighbor was supplied. Mr. C. I don't know. He is a *poor drunken man*. If you give him a Bible he will sell it for rum. *Agent*. When I give a Bible to an intemperate family, I present it to the wife, write her name in it, as a present from the Windsor County Bible Society. Now would Mr. — tear his wife's name from a Bible presented to her by charity, and sell it? Mr. C. I don't know that he would. *Agent*. If he should bring it to you, would you purchase it and pay him in rum? Mr. C. Oh no! I never would buy his Bible! *Agent*. Would his next neighbour? Mr. C. No. *Agent*. Would your merchant? Mr. C. No. *Agent*. Have you a man in your district, or in town, that would do it? Mr. C. perceiving the fallacy of his objection, cheerfully made a contribution. I have

quoted these statements only for the purpose of showing, that the most prominent and weighty objections urged against the operations of the Bible Society are groundless.

DIORES.

CRUELITIES OF HEATHENISM.

It appears from an article in the London Quarterly Review for January, that the prevalence of the Hindoo practice of burning widows has increased within a few years, notwithstanding all the attempts of the English to check it. In the year 1824, the number of sacrifices in the Bengal presidency alone was 572, and of these 150 were in the vicinity of Calcutta. The Hindoo widow implicitly believes, that by burning herself on the death of her husband, she redeems him from a state of torment, and secures admission with his spirit into the bliss of heaven; and she knows that if she survives him, she is doomed to a life of hopeless degradation.

The horrible practice of infanticide has prevailed in some parts of India from time immemorial, and still continues. The Review states that the Rajkoomars, amounting to about 40,000, avow their practice of putting all their female children to death, from the moment of their birth. The reason they assign is the expense of procuring suitable matches for their daughters, if they allow them to grow up. The Bengal government has prohibited this inhuman practice, but it still subsists in as full force as ever it did. They preserve their race by intermarrying with other tribes.

The same practice prevails among the Jarejahs, and they assign a similar reason for it, and say that it relieves them from much vexation and expense. When Col. Walker visited them some years ago, he could ascertain only five instances of fathers who had reared their daughters; and in these cases the girls were dressed like boys, and called themselves boys, as if ashamed of their sex. The mother is commonly the executioner of her own offspring; immediately after its birth she stifles it or destroys it by introducing opium into its mouth. Yet these women belong to tribes who rear their females. Col. Walker estimated that the number of female children annually destroyed by this tribe exceeded 15,000. The English have endeavored to effect an abolition of the practice but without success.

Great numbers of children were formerly thrown into the Ganges to propitiate the deity, at the annual festival of Sangor, and were drowned or devoured by sharks. The Bengal government has put an end to this practice by sending a military force to Sangor.

OHIO.

Twenty-eight years ago William Henry Harrison, now a Senator in Congress from this State, presented his credentials to the House of Representatives as a Delegate from the whole Northwestern Territory. What a change has taken place under his eye! The fierce natives of the forest, after many a struggle, have disappeared before the face of white men. Their shrill war-whoop is no longer heard to animate the heart of the warrior to battle, or to sound the signal of death at midnight to the white inmates of the cabin—their canoe is no longer seen to float on the

bosom of the Huron or Erie, or wend its way among the sinuosities of the beautiful river. The council fire is broken up—what few have survived the bloody contest, with their daring invaders, have turned their face to the distant West, and with a sigh, bid farewell to the rich vallies and hunting grounds where the bones of their father's repose. A new race now occupy their possessions, and the wilderness is made to blossom as the rose. The forest is thinned by the blows of the backwoodsman—villages and cultivated fields arise on every side—the land teems with population—rivers, which felt no weight before but the canoe of the warrior, hastening to battle, are now covered with freights, conveying the rich products of the West to market—canals and roads are constructed for commercial and friendly intercourse—halls of legislation and justice are erected for the government of this thriving people; and colleges, seminaries and common schools are founded, to dispense the treasure of ancient and modern knowledge to their sons.

Such is the wonderful change that has passed under the eye of this sole Delegate of the Northwestern Territory in 1799. The territory which he then represented, is now cut up into the States of Ohio, Indiana and Illinois, and the Territory of Michigan; and leaving a tract of country to the Northwest sufficient to form several more States. At that time this district contained about fifty thousand inhabitants. The population at present is over a million; and is represented in Congress by eighteen Representatives, six Senators, and one Delegate. An advance similar to this, in population and improvement, will perhaps never be witnessed again.—*Ohio State Journal*.

AMERICAN COLONY AT LIBERIA.

It is with great pleasure we avail ourselves of permission to publish a letter recently addressed by Captain Nicholson, of the Navy of the United States, to Mr. Clay. It exhibits a picture of the Colony established on the Coast of Africa, under the auspices of the association of individuals under the title of the American Colonization Society, which cannot but be gratifying to all who peruse it, but especially to all those who like us, have stood by the Society through good report, and through evil report, believing that the experiment would result happily, and to the benefit of our country, as well as of the Colonists, and knowing that it had its origin in the best and noblest feelings of the human heart.—*National Intelligencer*.

Copy of a Letter from Capt. Nicholson, of the U. S. Navy, to Hon. H. Clay.

WASHINGTON, MARCH 17, 1828.

SIR,—Having visited the Colony of Liberia, on my return to the United States, from a cruise in the Mediterranean, I cheerfully comply with your request, by presenting to you such views of its present condition and probable growth, as occurred to me in the course of that visit.

The soil in the possession of the Colonists is rich, and will produce a superabundance for the support of the Colony, as well as for external commerce. Sugar, coffee, cotton, rice, and various trees and plants, yielding valuable dyes and medicinal gums, can be cultivated with success.

The population is now 1200, and is healthy and thriving. The children born in the country are fine looking, and I presume can be raised as easi-

ly as those of the natives. All the Colonists with whom I had any communication, (and with nearly the whole I did communicate in person or by my officers,) expressed their decided wish to remain in their present situation, rather than to return again to the United States. I cannot give you better evidence of the prosperity of the Colony, than by mentioning that eight of my crew, (coloured mechanics) after going on shore two several days, applied for, and received their discharge, in order to remain as permanent settlers. These men had been absent from their country upwards of three years, and had, among them, nearly two thousand dollars in clothes and money. Had they not been thoroughly convinced that their happiness and prosperity would be better promoted by remaining among their free brethren in Liberia, they would not have determined on so momentous a step as quitting the United States, perhaps forever, where they all had left friends and relatives.

The appearance of all the Colonists, those of Monrovia as well as those of Caldwell, indicated more than contentment. Their manners were those of freemen, who experienced the blessings of liberty, and appreciated the boon. Many of them had, by trade, accumulated a competency, if the possession of from three to five thousand dollars may be called so. As a proof of the growing importance of the commerce of the country, more than 100 hogsheads of tobacco had been used during the last year and the demand was increasing. Ivory and camwood are now the prominent articles received in exchange for foreign imports; other dyewoods, and many medicinal gums and roots will be hereafter brought in, as they are already known to exist in the interior.

I take this occasion to suggest the propriety of permitting any of the Colonists to purchase an additional number of acres of land from the Agent. By permitting this, the more enterprising will be enabled to turn their attention to the culture of the coffee-tree, which grows spontaneously in the vicinity of Monrovia. In fact, the soil will produce every thing which a tropical climate will allow to arrive at maturity.

From the good order and military discipline which appear to prevail among the Colonists, I am induced to believe they could easily repel any attack which could be made upon them by any native force. They have arms, and having associated themselves in volunteer companies, have acquired the knowledge of using them with effect against any probable force which might be brought to bear upon them, by undisciplined and scattered tribes in their vicinity. It is true, they have no harbors for large vessels, as all their rivers are obstructed by bars. This is not of much consequence to their coasting trade, as they have many harbors and inlets, which are accessible to small vessels. Large vessels have also one advantage, that most of the heavy winds are off the coast, which gives them a lee and a smooth sea. Off Cape Mesurado, there is a good anchorage, and on the pitch of the Cape they have planted a battery, which will protect any vessel that may need it, from piratical depredations.

I would respectfully suggest, for your consideration, the propriety of making the principal Agent of the Colony a "Commercial Agent," as cases have occurred on the coast, where such an appointment might have proved the means of rescu-

ing American property from the hands of foreigners, who have maintained possession of it in consequence of their being no legalized American Agent on the coast.

The importance of this Colony, as regards the native tribes of the coast, is in my estimation, great. They already begin to perceive that it is civilization and the blessings of religion, which give superiority to man over his fellow man. They had supposed it was the white skin; but now they see in their neighborhood, men of their own color, enjoying all those advantages hitherto deemed peculiar to the former. This has elicited a spirit of inquiry which must tend to their benefit. The philanthropist may anticipate the day when our language and religion will spread over this now benighted land. The slave trade will cease, as the colony progresses and extends its settlements. The very spot where now exists a free people, was a depot for the reception of manacled slaves. This fact alone is entitled to consideration, and ought to arouse the zeal of the friends of humanity every where.

Our large cities complain of the number of free blacks, who have by their petty crimes, filled their penitentiaries. Would not the colony be benefited, by the labor of these men, and the community relieved by their transportation? I certainly think the colony is sufficiently strong both morally and physically, to prevent any injury from their admission. I do not pretend to point out the mode or character in which they ought to be received. This I leave to those who are more able to judge on the subject. I see that the colony is now, in want of numbers to clear and cultivate a country which will amply repay them for their labor.

I take leave to mention, that the climate is much like that of all similar latitudes; and as the land is rich, and most of it still in woods, we must expect that billious fevers will sometimes prevail; but I do not think it more unhealthy, to the colored people, than our extreme Southern coast; and as the soil of Liberia becomes cleared and cultivated, I have no doubt it will be found as healthy as any other Southern latitude. It was, I believe, never intended that the white man should inhabit this region of the globe; at least we know that the diseases of the climate are more fatal to him than the man of color. They luxuriate in the intense heat, while a white man sinks under its exhausting influence.

I confess, sir, that since I have visited this Colony, I felt a strong interest in its prosperity, and hope that it will thrive under the auspices of a society, among whom are some of our most distinguished citizens.

If what I have communicated shall prove instrumental, in the slightest degree, to sustain you in the cause of humanity, and of this degraded race, I shall rejoice that my duty called me to witness the growing prosperity of the Colony of Liberia.

With sentiments of high respect, I have the honor to be, your obedient servant,

JOHN B. NICHOLSON.

Late Commander of the U. S. Ship Ontario.

The Hon. HENRY CLAY,

Vice President of the Colonization Society.

From the Journal of Commerce.

FRANCE.

We observe by our late papers, that the public mind in France is a good deal excited, in some parts, on account of the refusal of the Catholic clergy to suffer the Protestants, and others who are not of their faith, to be buried in the consecrated grounds. In Paris, this creates no difficulty, because there are public cemeteries, as that of "Pere la Chaise," &c.; but out of the metropolis, the vexation is sometimes very seriously felt, as there often happens to be no other burying place than the consecrated one. The following case in point, is reported in one of the most respectable journals of Paris.

Miss R. the daughter of a Protestant Clergyman in the country, was placed by her friends under the medical care of a distinguished physician in his own private hospital. Her disorder took a fatal turn. Her father, mother, and sister, were constantly in her apartment and bestowed upon her all that tender care which her situation demanded.

The curate of the parish, Mr. Charansol, learning the danger of the young lady, went to the hospital, and reproached Mr. Aubenas, the physician, for not informing him of the situation of his patient, as he declared himself unwilling that any one should die in his parish without his being present to perform the sacred offices of his faith. "But, Mr. Curate, you know very well that she is a Protestant; she has not sent for you." "No matter I ought to try to convert her, and I am going up to reason with her." "What is her family to me, and what have I to do with a Protestant clergyman?" "But this is unreasonable; your zeal carries you too far; you will only make a deplorable scene, and hasten the young lady's death, who does not even know her danger; and you will do a serious injury to my establishment." "I must speak to her; if she is obstinate, *I shall have her corpse thrown into the ditch.*" The physician, however, interposed his effectual resistance to the curate's going into the dying woman's chamber, to reason with her. Two days after, the young lady died; and the curate did not forget his menace—no attempt was made to bury her at Valreas, but they carried the body of the deceased to a neighbouring village; and will it be credited? men, women and children were found posted on the road, crying out, "*To the ditch with her! To the ditch!*" and throwing stones and mud on the coffin.

SABBATH SCHOOL ANECDOTE.

The superintendent of a Sabbath School, in making some remarks to the scholars, adverted to the pernicious tendency of acquiring a desire for ardent spirits, and earnestly entreated his youthful hearers to avoid this vice; he particularly cautioned them against accepting, even if offered by their own parents, the last part of a glass, so frequently presented to children, containing so much sugar as entirely to remove the naturally disagreeable taste of the liquor. Not long after this, a father, a Christian father) can such lure their own children to destruction!) offered his little son the remains of a glass of toddy:—"No pa," said the young abstinent, "I can't drink it, for Mr. — told us we must not drink rum, even if our fathers did make it sweet with sugar for us."—And it is a pleasing fact, that there has been no rum drunk in that family since.—*Christian Watch.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 12, 1828.

LETTER

From a gentleman in Boston to a Unitarian Clergyman of that City.

A copy-right has heretofore prohibited the publication of this letter. But permission having been given to the Editors of one religious journal (the N. Y. Observer) to copy it into their columns, we conclude that the purposes for which its publication was restricted, have been either answered or waived. It has already passed through several editions, and as was to have been expected, has from its novel and interesting source, excited much interest; and as we are told, an "active spirit of enquiry in the minds of many with whom the author was accustomed to associate;" which we hope may be blessed of heaven, as were the reflections of the writer of the letter.

The author is reputed to be "a gentleman who had long been distinguished for his zeal in the cause of Unitarianism, and had in various ways done more for its support than any other individual in Boston, (unless perhaps we except one or two clergymen.)" Which, to be sure, is of importance in no other light than as an evidence of the sincerity of the individual. The result of his investigations and reflections will be entitled to that respect which we give to all conclusions formed in the face of prejudice and pre-conceived opinions, in proportion as he is deemed a rational and candid man. His reputation and the character of his letter will speak for themselves, in those particulars: and he has there, too, very appropriately premised the motives which have led him to the publication. Those certainly who have had confidence enough in his understanding and candour to respect and esteem him while he thought as they do, will not suddenly pronounce him insane or in error, because by extending his enquiry he has come to think differently. One of two things must be inferred, that "too much study hath made him mad," or that too much enquiry was not safe for the sentiments which he formerly held. However, we are not left without lights in judging what our inference should be, for he has submitted to us the process and result of his investigations. And every candid mind has an opportunity of deciding for himself with whom lies sophistry and with whom truth—himself, or the writer.

EXPLANATORY NOTICE.

In the month of August last, in the course of conversation with an esteemed clergyman of the Unitarian denomination, I stated the reflections that had arisen in my mind, as to religious truth and practice, and the course I was pursuing in re-examining the doctrines of Christianity. In November a letter was received from him, inquiring the result of my investigations. To this letter the following reply was made. A copy having been preserved, it was shown to several friends, belonging to the Unitarian denomination, who had made inquiries how far I had altered my religious views, and to some of opposite sentiments.—Manuscript copies were solicited with an importunity which could not well be resisted. The letter thus be-

coming known to a considerable number, the writer was urged to consent to its publication. He wished simply to do what should appear to be his duty in the matter; and therefore submitted the decision to friends, in whose judgment and purity of intention he had a right to repose entire confidence. Yielding to their advice, he now permits the letter to be printed.

Although the religious sentiments of a private individual may not generally be of sufficient importance to be laid before the public, there are two reasons which have operated on the minds of the writer's friends to advise to the present publication. The first is, that for several years past he has been, according to his means, an active member of the Unitarian denomination; and it is thought to be his duty, as it is his pleasure, to endeavor to promote an entirely different system. If his testimony, as to the efficacy of the two systems, can be of any avail, he is willing to give it. He indulges the hope too, that those with whom he has formerly concurred, many of whom have acknowledged that a similar course of thought has passed through their minds, will be led to a review of their sentiments.

The second reason is, he learns that his motives have been misrepresented; and it is his wish to give a frank and full exposition of them.

A few verbal corrections have been made, and one fact omitted. The letter is affectionately commended to the consideration of candid inquirers after truth, with the writer's devout aspiration to the Father of Lights.

"If I am right, thy grace impart,
Still in the right to stay;
If I am wrong, O teach my heart
To find that better way."

LETTER.

BOSTON, Nov. 22, 1827.

MY DEAR SIR,—I cheerfully comply with your request in desiring to know how far, and in what respects, I have departed from my past opinions on religious subjects. The gratification and improvement I have derived from our long acquaintance, and the kind manner in which you propose the inquiry, will induce me to give an unreserved statement of my reasons for relinquishing opinions, which we once held in common, and an outline of my present views of religious truth. You shall have a transcript of my mind and heart on these topics, and in the free and full manner becoming our past friendship, which God grant may long continue. I must use the personal pronoun much oftener than I could wish: but this, you will perceive is unavoidable. If any improper expression should escape from me, I rely on your candor to excuse it, and you know that my avocations are so numerous that I cannot present the subject, if I had the ability, in the most systematic form.

The change has not been suddenly made, as you intimate; and you will not doubt that I have endeavored to view the subject in all its bearings, with deliberation, anxious enquiry, and prayer. The idea of severing myself from religious association with those, with whom I have so long been on terms of friendly intercourse, and in whose society many of my happiest hours have been passed, was painful; and the knowledge that, while admission into the Unitarian party is hailed with acclamation, a departure from it occasions the imputation of sinister motives from many persons, would have induced me to shrink from any change where high and conscientious motives did not sway me.

You will bear me witness, that it has ever been

my endeavor to state my views on religious subjects explicitly, and we have, I may say, concurred in detesting a comprising and equivocal course of conduct in religion. We have often censured the delinquencies of Unitarians, and borne testimony to what appeared commendable in the Orthodox denomination. An adherence to these principles, under circumstances where I have felt compelled to extend my inquiries to greater lengths than formerly, has brought my mind to the present result; and I cannot doubt but if you had been placed in similar situations, and had the subject presented to you as it has been to me, the conviction of your understanding, and the feelings of your heart, would have run parallel with mine.

For many years I have seen, that the Unitarian denomination did not give equal evidence with the Orthodox of their spirituality and liberal giving. I have been persuaded, from my own observation, that they did not, in an equal degree, consider themselves as stewards, and their property as consecrated to the cause of Christianity; and that they were greatly deficient in a devotional frame of mind. Believing, however, that their opinions were true, I apologized for the seeming contrariety of their practice (as I have always been forced to do,) by imagining it resulted from an unknown principle of human action, which another age might develope. I derived my knowledge of the Orthodox opinions chiefly from Unitarian writings, the glaring defects in Orthodox Christians, and the extravagant language occasionally used by individuals among them; and did not converse with opponents, so much for improvement, as for victory, or attend in a candid state of mind, upon their preaching. During the present year, I have seen and heard of so many instances of lax conduct in Unitarian professors of Christianity, and witnessed so many misrepresentations of the motives, actions, and opinions of the Orthodox, that I have often paused, and made the mental inquiry, Is it possible that truth can produce so much erroneous practice? In examining myself, too, I have been conscious that my own religious affections had been languid and feeble. At length the thought occurred to me, Is it not possible that the principles of Unitarianism may be unsound? for our Saviour said, "By their fruits ye shall know them?" I resolved on reviewing controverted topics, reading the Scriptures more attentively, being more constant and interested in devotional exercises, attending upon Orthodox preaching occasionally, and observing the effects of both kinds of preaching and other means of religion upon the community. Thus I aimed to acquire such information as would enable me to answer, to my own satisfaction, the inquiry of Pilate, "What is truth?"

The result is, my mind is convinced that the arguments used in support of the Unitarian faith are less sound than I had apprehended: that the representations of the present prevailing Orthodox preaching, opinions, and practices, by their opponents are mainly incorrect; that the Orthodox opinions and preaching produce more benevolence of character, mildness of temper, inward piety, and devotion to the cause of Christianity; that they more accord with the Scriptures, with the wants of man as a sinner, and as an accountable, immortal being; and that a sad prejudice exists

in the minds of Unitarians, in regard to the motives, opinions, feelings, and efforts of the Orthodox. I found, too, that my own feelings became more engaged on the subject of religion; that I had lost all bitterness in discussing religious matters; that I read the Bible with increased delight; felt a much higher satisfaction in prayer, a tender and more anxious concern for the spiritual improvement of my family, my friends, and those around me; that my religious faith had been more a speculation of the mind, than a subject dear to the heart; and that there was a meaning in the words, "Believe in thy heart," to which I had been almost an utter stranger.

I will notice several characteristics of a Christian, in which I think you will agree with me, that the Orthodox far exceed the Unitarian.

1. *Prayer.* It is conceded by many Unitarians, that the other sect are more observant of prayer; but they say, 'Our Saviour reproved the Pharisees for their long and ostentatious prayers, and Unitarians may, and probably do, exceed the other denomination in less equivocal evidences of the religious character.' Still, does any Christian equal our Saviour in his devotional exercises? Can any man be a Christian, who does not pray, and take a delight in prayer? I am credibly informed, that there are whole societies of Unitarians, which do not contain a single family (the ministers excepted) where family prayers are observed; and I have reason to believe, that secret devotion is very far from being practised, regularly, and fervently, by the professors of religion in this denomination. The contrary is the case with the Orthodox. Now, although prayer alone, though ever so regular, does not afford evidence of Christian character, neither the example of our Saviour, his apostles, or the pious of any age, justify us in awarding it to any who neglect prayer, or perform it negligently.

2. *Observance of the Sabbath.* It will not be denied, I presume, that the Orthodox are more scrupulous in keeping the Lord's day holy, than their opponents; that they refuse to travel on the Sabbath, or to frequent news-rooms; and that they attend upon public worship more constantly. The principal men among the professed Unitarians, those who have studied divinity with reference to preaching, even ministers, and those who write for religious periodicals, do travel on Sundays. Is it said, that in New-England the Sabbath is observed with more strictness, than by the most religious people of Europe; or that the Orthodox in this country, keep the day with puritanical austerity? Neither you nor myself believe, that it is observed too holily, or too sacredly, by any sect of Christians, but that on a serious and devout observance of it depends chiefly the prevalence of vital piety in our land.

3. *Use of Money.* A great difference exists between the majority of the two denominations on this subject. One gives largely, and the other stintedly. Unitarians say, that the Orthodox give ostentatiously, and lavish money on Utopian projects: but that they do not publish their benefactions, and may give as much as others, but privately. Let us try this apology by our experience, and by facts. Is it not charitable to suppose the Orthodox give as much privately, as the Unitarians do? Do the latter give to objects of acknowledged importance so freely and liberally

(according to their means) as the former? After all our exertions, we were able to obtain but a little more than three thousand dollars, annually, from the members of the American Unitarian Association, though it is a popular Society. It is notorious, that in giving to objects of general utility, for the extension of religion, of particular benevolence, and of private charity, the Orthodox are always quick and liberal, far surpassing Unitarians. As a denomination, they are less rich, especially in Boston and the vicinity. Take, for example, the richest society in Boston, where Unitarian opinions have been pressed home upon the consciences of the people with as much power and eloquence, to say the least, as any where on earth. What is the result? Do the professors of religion in that congregation give to benevolent and religious objects of acknowledged merit, as much, in proportion to their means, as an equal number of persons, in the other denominations of equal means?

4. *Religious Instruction.* Which denomination, throughout the Union, is most thorough in visiting and instructing the ignorant and poor; in instructing their domestics and children; in Sabbath School instruction; in imparting the Bible and Tracts to those who need them; in endowing Theological Seminaries; in attempts to reclaim the intemperate, the criminal and the vicious? I do not overlook the generous zeal and charitable donations of many devoted persons among Unitarians, in the preceding remarks; but I allude to the denominations, as such, in all I say. It is worthy of notice, that the efforts of such excellent persons are principally in imitation of the exertions of the Orthodox.

5. *Seriousness.* In which denomination are the students of divinity most serious, most regular in attending upon the means of religion? In which are ministers most devoted to the cause, most contented in their parishes, and most disposed to make personal sacrifices to preach the Gospel? Who are the people, that refrain from doubtful, or positively injurious amusements; who refuse to patronize theatres; who love social religious meetings; who are in favor of discreet church discipline; who stand up for morality and piety in all places, fearlessly and at the risk of unpopularity? Must not a candid and impartial observer, who extends his observation over the denominations, answer—the Orthodox?

6. *Missions.* Formerly it was said by Unitarians, that they did not contribute to foreign missions, because the denomination was not strong enough to support a mission of their own and they could not conscientiously aid in disseminating false views of Christianity. Did they, at this time, do as much, according to their means, as the Orthodox, in supporting domestic missions according to their means? And when circumstances seemed to present a remarkable opening for the establishment of a Unitarian Mission in India, (an opening that would have electrified the other denomination, and called forth free and noble benefactions from them, had a similar event occurred in their ranks,) what was done? After long correspondences, laborious exertions of Unitarian essayists and ministers, and efforts long continued, the Unitarians of India, Great Britain, and the United States, have agreed to support one missionary in a foreign land! I might mention

other characteristics, in which the Orthodox appear to understand and practise Christianity more thoroughly than the Unitarians. I might speak of their conversation with those anxiously inquiring what they shall do to inherit eternal life, with the sick, afflicted, and dying. I might notice the bond of union that subsists between church members; the ease and propriety with which the Orthodox introduce and converse upon religious subjects; the thorough knowledge they in general possess of the Scriptures, and of the religious operations in the world;—but I conclude this portion of my letter by stating, that the facts and inferences above enumerated, afford presumptive evidence of the truth of Orthodox opinions; as there can be no argument more satisfactory to the bulk of mankind, in regard to the truth or excellence of religious tenets, than their beneficial effects.

Now as to my belief in the doctrines you have specified. I came to their re-examination with a sincere desire to know the truth as it is revealed; with feelings saddened with the belief, that practical godliness did not dwell with the believers in the Unitarian faith to the extent it did in the opposite; with a determination to read the great book of human nature, while I perused the works of eminent theological writers, and the Bible. I had not proceeded far before I found, that there were two ways of studying the Scriptures, and of receiving what they seemed to teach;—one speculative, and the other heart-felt; the former resulting from pride of intellect, adhering to theories, intent upon externals, somewhat negligent of internal and personal piety, with little feeling of the contrition of the publican when he said, "God be merciful to me a sinner;" and the latter, believing with a heart, surrendering the affections to Christ, submitting the will and inclining the understanding to the influence of divine teaching, and placing the inquirer on a level with the meanest person in his reception of religious truth, and the necessity of repentance and contrition. I learned, that the religious community is divided into two classes, as to their reception of Christianity, though they are mixed with many denominations, and that they are kept asunder chiefly by their feelings and opinions on one subject, viz. REGENERATION:—one of these classes believing that religious principles and affections may be ingrafted upon the mind and heart, as other valuable instruction is given, by example, precept and a sense of utility; and the other believing, that a radical change must take place in our natural inclinations, without which all these means and motives will be ineffectual. I am satisfied that the Orthodox opinions on this point are Scriptural; and no biblical criticism can triumph over a faith, that acquires its knowledge from the human heart, and finds the illustrations of Scripture in the history of man. Observation, living testimony, and history persuade me, that man, in his natural state, is alienated from God, averse to holiness, prone to wickedness; and that civilization, example, and instruction affect his outward conduct, but do not produce such a change, as will make him in solitude, and where he is unknown, as well as in active life, and in the view of acquaintance, a religious man. This can be done only by a special influence of the Holy Spirit, seconding his own sincere efforts. As St. Paul expresses it, we must work out our own salvation, and it is

God who worketh in us, both to will and to do of his good pleasure. This is my answer to the inquiry, whether I receive the doctrine of original sin.

As to the doctrine of election, I consider it, in some respects, a merely speculative subject. God proffers salvation to all men, and it is their own fault if they fail of obtaining it. As I have already said, I believe man to be a sinner, whose affections need to be changed; that this change is to be expected from a careful attention to the means of grace, and from the special influences of the Holy Spirit; and I believe that God is always ready to grant this influence to all men, who sincerely and properly seek it. Of course, it is the fault of every person, if his heart is not renewed. These are my views of the doctrine of election.

In answer to the question, Whether I receive the doctrine of "the vicarious sacrifice of Christ," I reply: The study of the Scriptures teaches me, that man's disobedience so infringes upon God's law, that it appeared to him necessary that a solemn exhibition should be made, in the view of all intelligent beings from the beginning of time through eternity, of the divine displeasure against sin; that consistently with the code of laws originally established for the restraint and government of his creatures, he could not pardon guilty men without such a sacrifice, expiation, or suffering, as should answer the ends of punishment, and preserve the dignity and inviolability of his Statutes; and that Christ by freely and gratuitously offering himself a victim, a ransom, or a sufferer, on man's behalf, satisfied divine justice, or, in other words, sustained the inviolability and dignity of God's law, which with his example and instructions, the promised rewards to the obedient, and threatenings to the disobedient, render the bestowment of pardon consistent with God's law in respect to all who are reconciled to God, and return to him in the appointed way of repentance towards God, and faith in the Lord Jesus Christ.

The doctrine of the Trinity once appeared to me contrary to the language and spirit of the Bible. I find that the Orthodox, although they believe that the doctrine is true, yet have various ways of explaining their apprehensions of it, all of which, however include the doctrine. I reflected that all Christians, who believe the other doctrines mentioned in your note, also believe in this and that it is part of a system peculiar to those whose scriptural practices I am brought to approve. I began, therefore, to consider it possible, that it might be true. In the next place, I searched to see whether the Humanitarian, or Arian system is more free from difficulty. The superiority of our Saviour's character to every thing human, the sinless perfection of it, and the magnificent appellations given him in Scripture, satisfied me that his nature was of a higher order than man's. And when I considered, that the attributes of Jehovah are ascribed to him; that he is omnipresent, omniscient, the Creator of all things, and, at the same time, is spoken of as a man; that he was born and died; I considered, that two facts are here revealed,—Jesus Christ is God, and he is man. How are they to be reconciled? By asserting that he was God, in some sense, and yet not truly God? that he was man,

in some sense, and yet not truly a man? This perplexes the mind, is mystical, is unsatisfactory; no body of Christians have ever reduced it to a system. What next? I will believe both facts;—Jesus Christ is both God and man. “How can these things be?” said Nicodemus, in another case. The way is not revealed, but the fact is. I will cease, then, to be wise above what is written. If the attributes of God are communicated, thought I, the possessor must be Almighty. If the fulness of the Supreme Being is transferred, or imparted to another, he must be independently supreme. Is it not, then, satisfactory, I reasoned, to consider that the Godhead did reside in Jesus Christ, so that when he is called God, the language may have an obvious meaning? and that the Holy Spirit is divine also? If we can admit the deity of Christ, and receive the fact of the divine nature in two beings, we can in three. ‘So we can in three hundred,’ says the Brahmin. True—if it be so revealed in our Scriptures; as it is not.—Thus, the Bible declares there are three, who are designated God, or three to whom the attributes of God are ascribed. It also avers, that there is but one God. The existence of these two facts is a mystery. The human mind cannot comprehend the nature of the union, the why, and the wherefore; as God has not revealed to us a knowledge of the divine essence. This system appears more satisfactory to my mind, than any other. It clears the language of Scripture from confusion and contradiction.

You did not enumerate, with the other doctrines, that of the punishment of the wicked in the future life. This is of a vast deal more practical consequence, than the doctrine of the Trinity. The Unitarian body are divided in opinion on this subject. I have never known one of them, however, who professed positively to believe in the eternity of future punishment. A few believe in annihilation, and the great majority in final restoration. I believe in eternal punishment; and it appears to me, that a contrary belief counteracts nearly all the good effects of preaching, that is not built on this foundation. None or a limited punishment, seems to encourage men in sin.—Punishment hardens the criminal, and a continuance of it apparently renders restoration more hopeless, in the eye of reason, than at the beginning. None believe that the fallen angels will be restored; and why is it more unjust in God to punish the higher order of intelligences eternally, than man? The Unitarians generally do not differ, as I can find, from a large class of Universalists who believe in final restoration. Would not an union take place between these parties, if the Unitarians considered it a matter of policy so to do? Were this union to occur, do you think godliness would be promoted? Would not society wear a worse and more threatening aspect?

When I consider that Orthodox preaching produces such remarkable changes in private character as we often observe, and in communities; that it touches a chord in the human breast, that no other preaching does; that it produces a life of self-denial, prayer sympathy, generous exertion for others’ salvation, and peace, joy and triumph in death; and that Unitarian preaching usually effects no striking changes in the character of individuals, or societies; that it creates no bond of hearty union between its professors; that it does not generally afford a ground of triumph in

the prospect of death, but the contrary:—I am constrained to adopt those opinions, which, on a fair examination of the Bible, of individual character, and of society, produce the best fruits.

In associating with the Orthodox, I have not found that there exists that bitterness, impeachment of motives, censures of opponents, furious zeal and Pharisaical pride, of which I formerly heard so much while I was a member of the Unitarian body. See the account of the proceedings of the Board of Commissioners for Foreign Missions in the Christian Register, and the violent denunciations in late Christian Examiners, whose motto is “speaking the truth in love;” and compare these with the account given of the anniversary of the American Unitarian Association, published in the New-York Observer; and you will see a sample of the spirit which prevails generally in the two denominations. Sad misrepresentations have been made of the Orthodox opinions and preaching. It is time for Unitarians at large to read, hear, see, and judge for themselves, instead of receiving the representations of partizans.—Let them associate with the Orthodox, read their writings, attend sometimes on their preaching, and be eye and ear witnesses of their doctrines and practices. Let them cease to speak or write bitterly; let them examine themselves, and see if they are given to prayer, to reading the Scriptures daily and prayerfully, to a renunciation of sinful indulgences and bad practices. I acknowledge there are persons in the Orthodox denomination, whose blind zeal and intemperate language should no more be imputed to the party, than the inflammatory writings or speeches of some Unitarians should be considered as the sentiments of that class of Christians. The sincere, upright, and serious of all parties reprobate and abhor such violence.

And now, my dear sir, let me, in conclusion, on the score of our long friendship, and my personal regard, ask you to place yourself in an impartial attitude, and survey with candor the opinions and lives of the great bodies of men, who are divided so greatly in their religious sentiments. Look at the effects of preaching and of opinions. Who are attracted by one class, and who by the other? Does falsehood, or error produce, in the Orthodox denomination, the good fruits I have described? If Unitarianism is a more perfect, scriptural system, why does it not produce more prayer, a better observance of the Sabbath, a more liberal use of money for religious objects, more religious instruction, greater seriousness and exemplariness, and excite to greater liberality and effort in evangelizing the world? God has bestowed upon you unusual qualifications for the Gospel ministry. You are deservedly held in high estimation by the Unitarian denomination, and you are placed, by Divine Providence, in a situation of great responsibility. You do not approve the principles or the conduct of too many clergymen and laymen, who are called Unitarian, and you have borne honorable testimony to the piety and benevolence of many of the Orthodox.

Permit me to entreat you to review the arguments in support of Orthodoxy;—not what is quoted from ancient times, but the Orthodoxy of this day, as preached and described by its most enlightened men; to look at the effects of preach-

ing upon the community, not under the most favourable circumstances alone, but on the great body of the people throughout the country; and I pray God to guide and enlighten you and myself on the knowledge of the truth as it is in Jesus, that we may attain to the salvation of our own souls, be preserved from hindering the salvation of any under our influence, and contribute to the extension of practical, vital Christianity.

I remain, with sincere regard and respect,
Yours, truly,

Revivals of Religion.

REVIVALS IN GOSHEN, CONN.

Extract from a historical sketch of the Congregational Church in Goshen, communicated for the Connecticut Observer.

The writer received the pastoral charge of this church and people on the 1st of Feb. 1826. At the time of my ordination there were belonging to the church 148 members.

The whole number of Revivals in this church, which have come to my knowledge, is nine. One in 1784 or 5, under the ministry of Mr. Sherman. About 30, as the fruits of it, were added to the church.—Three under the ministry of Mr. Hooker. In 1794, there was a partial revival, and 8 were added to the church. In 1799 and 1800, a powerful work of grace; 73 added. In 1807 and 8, an interesting revival; 55 added. Under the ministry of Mr. Harvey there were four revivals. One in 1812; 10 added to the church. Another in 1816; 28 added. Another in 1819; 12 added. Another in 1820 and 21; 48 added.

The Lord has recently appeared among us and revived his work in the hearts of Christians, and brought many who were living in impenitence and unbelief to inquire with solicitude, "what shall we do?" In the latter part of the winter of 1827, the stated church prayer meeting began to be more fully attended, and to wear the aspect of greater anxiety for the salvation of souls, than it had done for months previous. The people of God were exhorted to look to him, for the renovating and saving influences of the Spirit. A shade of solemnity began to spread itself over the congregation on the Sabbath, and waxed broader and deeper, till we could no longer resist the conviction, that God was in the midst of us. Meetings became numerous, and still, and solemn.

In this state of things, we received a visit from sister churches. Delegates and Pastors met in conference. And though the conference was far from being fully attended, yet it was blessed by the Great Head of the church, and made the means of special good. Some at the time of the meeting were awakened to a sense of their guilt and danger. Others, who were already serious, had their impressions deepened. The church felt encouraged, and strengthened, to go forward in duty. Religion became the absorbing topic of conversation. Visiting from house to house, in connection with neighborhood meetings, was attended with success.

The number added to the Congregational church, since the revival commenced, is 42. There is a considerable number of others, who continue, as yet, to disobey the dying command of Christ, "do this in remembrance of me." It is hoped and believed that some of them at least, will soon enter into covenant with God, and set before the world an example of obedience to his word.

How many of the whole number, who regard themselves as having passed from death unto life, in this season of revival, will be found real converts at last, is a question which we must leave for the decision of

that great day, when the Lord of the harvest shall come to gather the wheat into his garner, and to burn the chaff with unquenchable fire.

There are now in this church 188 members. As a church, we have occasion to mourn the withdrawal of those special divine influences, which were shed down on this people, the season past. It becomes us to inquire what it is, that has, so soon, grieved the Holy Spirit to depart. May the evil be searched out, and removed, and a still richer shower of divine grace descend upon souls ready to perish.

Yours respectfully,

FRANCIS H. CASE,
Pastor of the Cong. Ch. in Goshen.

REVIVAL IN YORK, PA.

The German Reformed Magazine states that the revival in the Rev. Dr. Reiley's church, (York, Pa.) is still increasing, and that the number of persons who are its subjects is estimated at about three hundred. The work commenced in a prayer meeting, which had been, for some time, conducted in a school house belonging to the church, and without the intervention of any other means or efforts than those of a faithful ministry.—With the opinion of the editor, on revivals in general, contained in the following paragraphs, we perfectly accord; and are happy to perceive, that sentiments so liberal, just and rational are presented to the churches of this extensive and respectable denomination of Christians, under the sanction of the Board of Managers of their Missionary Society.

"Though we are well assured that religious impressions are not always genuine, and that in times of great and general excitement, some are borne along with the current by the mere force of natural sympathy, who have not one distinct idea of Christian doctrine, and cannot tell what it is that moves them; though experience has shewn that some even of those who seem to be among the redeemed of Christ, and rejoice in the hope of acceptance with God, may fall away, and return to their sins, like the dog to his vomit; and though such apostacies prove that, like the seed sown upon stony ground, they were never well-rooted, and all their experience was but a deceiving of themselves; yet we shall never be convinced that revivals of religion are all fancy and illusion. If there be any truth in Christianity, there is truth in religious revivals.

"That the simultaneous awakening of a great number of persons is an extraordinary occurrence, we readily admit: but we have yet to learn upon what principle it can be maintained that God does only what is ordinary. Was there not a time when creation itself began? and was this beginning then but an ordinary event? Is the redemption of the world an ordinary occurrence in the universe? Are miracles and prophecies things of daily experience? Is there any thing in the history of God's interpositions for the salvation of his people, which does not differ in some respects from his common providence? The fact that one place enjoys the blessings of a revival, while so many others are destitute of them, presents no greater difficulty than the other, that God does not make the Gospel effectual to all the hearers of it at the same time; that to a majority of them it is never made effectual at all; or that a very large portion of the human race have never even heard it. So it seems good in his sight, for reasons which we do not know.

"But revivals of religion are not of recent origin. They are as old at least as the time of the Apostles. The history of their acts is a history of revivals: or rather, that history describes one continuous work of Almighty grace, beginning with the effusion of the Holy Ghost on the memorable day of Pentecost in Jerusalem, and spreading thence until it filled the world."

REVIVALS OF RELIGION.

The following dissertation on the best probable means to promote revivals of religion, was lately read at a Minister's meeting, and at their request transmitted for publication in the Connecticut Observer.

Before I proceed to answer the enquiry, the following remarks may be made.

1. That although the Spirit of God is the efficient agent in the conviction and conversion of sinners, yet it is his ordinary method to make use of instruments and means, in carrying on his work of grace in their hearts. Hence, *Paul must plant, and Apollos water*, but the increase must come from God. Nor can it be expected that increase or success will follow, when ministers and christians neglect a faithful attention to what is implied in *planting and watering*.

2. It may be remarked, that although similar means are to be used in a general view to promote revivals, yet it may be necessary to vary them according to the different moral state of people, among whom ministers are called to labour: But where there is a similarity of circumstances, in Churches and Societies, in regard to their low and languid condition as it respects the divine life, the following appear to be the most probable means to effect the above desirable object.

1. It is essentially necessary as a leading step towards a revival that not, only the pastor, but the members of his church should deeply feel the absolute importance of having something done immediately and effectually, for the promotion of a thorough reformation.

And though it is highly desirable, that all the members of a church should imput forth their united energies to aid in this weighty business, yet the pastor of the church must not wait until this interesting event be fully accomplished. But he must move forward in the work with a fixed and unabated resolution, as soon as he can find an *AARON and HUR to hold up his hands*.

When two or three of his Christian brethren become united with him in this all important cause, one essential point is gained, which bids fair by the blessing of God to issue in a general revival.

Though it is granted that the work of arousing the members of a slumbering and lukewarm church from their spiritual lethargy is a task, which commonly requires strenuous and continued exertions, and no small share of Christian patience and self-denial, with those who engage in this mighty enterprize; yet the magnitude of the object to be obtained is abundantly sufficient to prompt pious minds to perseverance, amidst all the most formidable trials which may fall in their way.

2. No sooner than the minister of a church can succeed in exciting the engagedness of a small number of its members cordially to unite with him he should commence stated and weekly prayer-meetings. These should be attended in a fervent and importunate manner.

3. At this stage of the business, the pastor and brethren who have begun to be alive in the cause, should visit every member of the church, and addresses him in a very serious, plain but dispassionate manner, upon the vast importance of awakening out of sleep, and uniting in labouring

and fervently praying for a general revival of pure religion.

4. The minister of the place should enter upon that course of preaching which has commonly been blessed for the beginning and progress of revivals. Though he may have been a sound and faithful preacher, yet he should now labor to preach the doctrines of grace as plainly and distinguishingly as possible. He should deliver with great clearness, the doctrines of man's totally depraved, guilty and condemned state, the nature and unchangeableness of God's holy law, by which is the knowledge of sin,—the nature and necessity of the new birth—the character of Christ and the way of salvation through him—the doctrine of divine sovereignty, and the utter inexcusableness of sinners for remaining obstinately impenitent under the light of the gospel, as their impotence proceeds wholly from their love of transgression and wilful opposition of heart to the truth. He should press home upon their conscience their fearful danger while unconverted, and their immediate duty to repent and submit cordially to Christ, and to commence his sincere and faithful followers. And the great importance of their coming to a speedy decision to be on the side of Christ, should be fervently urged, by their spiritual guides, as consequences vast as eternity are depending. There can be but a small prospect of the conversion and salvation of those who feel disposed to procrastinate this momentous work, till a future more convenient season.

5. When a goodly number of the members of the church have become unitedly engaged in this work, who may exhibit sufficient evidence to those that are without, that a genuine reformation has commenced with the professors of Christ, the next step should be to address careless, impenitent sinners in a close and solemn manner, respecting the everlasting concerns of their souls, and to bring home the weighty truths of the Gospel with power, to their consciences. This should be done not only by the minister in his public discourses, but in his visits from house to house.—Nor should he omit one family or individual, who belong to his charge, that he had reason to fear are living without God in the world. And in this it is expected the pastor will receive the aid of all the skilful and zealous brethren in the church.—And these visits should uniformly be accompanied with fervent prayer to the throne of Grace for a blessing.

Whatever may be the general state of a church, these visits should be frequently attended. But still the prospect of success will remain small until a goodly number of its members become zealous co-workers with their pastor in this business. A sufficient degree of spiritual light must be exhibited by the church, to convince unbelievers that conversion and experimental piety are a reality, before impenitent sinners will begin to enquire into their own guilty and perishing condition. Christians must let their light shine before men, in such a conspicuous manner that it may be seen by them, if they would expect that they should be led to repent and *glorify their Father which is in heaven*.

While nothing is manifested by the Church but moral darkness, or a faint twilight, there can be but a small prospect of a thorough and general revival among a people. It is well known that un-

believers commonly take their ideas of the truth or falsehood of practical godliness from the conduct of professors, instead of the word of God.

And where a number are made subjects of hopeful conversion, and become members of a lukewarm church, how lively and engaged soever, they might appear at first, the affections are soon chilled, and their graces languish in consequence of the apathy of the old members, with which they are now united.

6. Frequent religious conferences, prayer meetings and lectures should be attended where revivals have commenced. Wisdom is however profitable to direct. No doubt the work has often been retarded by the injudicious management of religious meetings in such seasons. They ought always to be conducted by some skilful and experienced person, and should not be protracted to so late an hour in the evening, as to interfere with the devotion and necessary rest of families.

7. The conference of the churches, if properly conducted, has a happy tendency to promote revivals. These meetings have been blessed in many instances for their commencement and progression.

But after all that can be said upon the subject, we cannot expect that any means or methods which can be adopted will be blessed for the beginning or long continuance of revivals, unless the union, the labors and prayers of the church become general and persevering.

A FRIEND TO REVIVALS.

Connecticut, March 10, 1828.

From the Boston Recorder.

PROGRESS OF RELIGION.

GROTON, MASS.

Messrs. Editors,—I have two special reasons for offering the following paper to your readers. First there have been many and gross misrepresentations as to the progress of religion in this place; and secondly the statement is due to the honor of Him, who hath "chosen the weak things of the world to confound the things which are mighty."

The report was first printed in the *Christian Examiner*, and then in the *Christian Register* repeatedly, and finally copied into the *Recorder*, that I was first sent to Groton by some Missionary Society. Though I deem it an honour to any man to be worthy the name of a missionary, yet justice to my people demands, that I say, the report, though emanating from so high authority, is utterly false. My first introduction to Groton was providential, in the fullest sense of the word, and my support derived from the people here. Would I could say this is the worst thing ever said to my prejudice, or to the cause of true religion. But experience has most abundantly taught me, that to him who has a conscience void of offence, no array of opposition is fearful. It is not yet quite two years since I came among this people to labor permanently. The question was then very doubtful, whether there was any prospect of planting the standard of truth on this part of the walls of Jerusalem. So thought all who were acquainted with the place. The grounds of discouragement were the following.

1. The state of vital religion was very low. The aged minister, the venerable Dr. Chaplin, was up-

wards of eighty years old, and feeble. He had been able to perform but little pastoral duty for a long time. The church was small, feeble, and with but little appearance of life. The respect which the world paid her was very small indeed. But very few practised family prayer. A few had hung their harps on the willows and were mingling their tears with the waters of Babylon, and their sighs with the winds of heaven. But they were but few, and fearful. Church discipline had been too much neglected, and the tide of worldly feeling had swept down almost every monument of piety. I cannot but add here, that the aged Minister has been prompt to enter into all my plans of doing good, has aided me with his advice and experience, and has been like a father to me at all times. I can never be too grateful for sacrifices of feelings which he has made, and for that example of meekness and patience under severe circumstances, which he has set me.

2. When I came here, those who wished to hear evangelical preaching, had no house of worship. They were like sheep destitute both of a shepherd, and fold. The Unitarians had possession of the meeting-house. True, they would be welcome to seats there, and the church might go there and hold her communions; but then, the people must hear none but Unitarian preaching, and have the sacrament administered by the Unitarian candidate, or by some one who would exchange with him. In this state of things we had no alternative but to do as we could. My hearers went to the Academy, and there for nearly a year, I delivered what I deemed the truth.

3. The Unitarians had not only the meeting-house, furniture of the communion table, &c. but the fund of nearly \$11,000 was so in their hands as to be at their disposal. The people had not been accustomed to pay a ministerial tax heretofore. Consequently wind and tide could not set more strongly, than did self-interest against the cause of orthodoxy.

4. Religion was much decayed in all this region. The churches were mostly feeble, and Zion was like the heath in the desert. In the opinion of all, the question was extremely doubtful, whether or not, a remnant could be gathered from the great mass. It was evident that nothing but the interposition of God could ever do it. I well remember going to ask a good man in private life, whether I had better go to Groton; I stated all the circumstances. He looked exceedingly doubtful, but replied, "go—but keep much on your knees before the throne of God." This is not the proper place to give a history of the religious controversy here. I wish now to confine my remarks to the progress of religion.—When we commenced our meetings in the Academy, it was most confidently predicted that the cause would not be, and could not be sustained but a few weeks. The thousand reports of those who opposed orthodoxy, and of course him who taught it, came on every breeze. But these were not half so appalling as the more secret whisper among friends, that the truth should not be delivered quite so plainly. In short, there was little to encourage, save the hope that God was about to do something for his cause now so deplorable in the sight of men.

Such were the discouragements. Let me now point you to the result of the two years' labor among this people.

1. Great opposition has at times prevailed. Reports and stories in print and out of print in abundance. These have all died under their own weight. We laid the corner stone of our meeting-house with prayer, and tears; and in the darkness of night, it was removed away. We assembled for prayer one dark evening, and our harnesses were cut, and our linch-pins taken from our carriages, and many lives were exposed. We retaliated not, and I believe murmured very little. But the half shall not now be told.

2. My people have built a large, and neat meeting-house, with 124 pews besides the orchestra—have furnished it with stoves, and with a large bell. They have procured many dozen of Nettleton's Village hymns, for small social meetings;—they have put up a beautiful row of horse shed's, have procured a complete set of communion furniture; have done something for foreign missions, and something for the American Society for Promoting Temperance; they collected a Sabbath school, large, well regulated, with a good library. We have a flourishing Bible class of 130 members and a library owned by it, of about 230 volumes. This is one of the most useful engines we have, or could have. We have introduced the monthly concert, and evening meetings—of which we sometimes have as many as six in the same evening, in different parts of the town.

3. I had not preached many months before my audience became solemn. It grew more and more so. I tremblingly appointed a meeting for religious inquiry. It was a new thing. At the first meeting there were eighteen. They increased, till sometimes there were ninety or upwards. Every meeting was solemn as the house of death. The convictions were deep, and frequently of long continuance. None came out suddenly with great joy. Among the means used, plain, solemn preaching, and the inquiry meetings were the most useful. In a few months upwards of two hundred different individuals came to converse with me at the Inquiry meeting. Many of these were from the neighboring towns. From among the first converts, the Union church of which I am Pastor, was organized. For particular reasons not necessary to mention, the church under Dr. Chaplin's charge, has not altered its relation, and so my church is composed of new members. It commenced with thirty, and now contains about one hundred members. Several of the hopeful subjects of this revival belonged to other towns.

I do not know the exact number of converts, but it may be safely stated to exceed one hundred. Of these, a large proportion are young, and several are looking forward to the ministry and other liberal professions. Great care has been taken to guard the church, and to be very watchful as to who and what came into it. We have not regretted any such watchfulness; nor have any as yet, walked unworthy of their profession, to our knowledge. The effects upon the community are, that family prayer is coming into practice; the Sabbath is better observed, and the house of God is well filled; the whole counsel of God may be fearlessly delivered; the Post-office is passed on the Sabbath more frequently, the tavern is less frequently visited, and there is much less of ardent spirit drank. The Bible is more revered, and more frequently, faithfully, and prayerfully read. Parents are more faithful to their children,

and most are more faithful to their own hearts. The feeble churches in this region have been encouraged by the example of my people, and are doing more for Zion. A new ministerial association has been formed, and the hearts and hands of the watchmen of Zion around us have been united and strengthened. Still much land remains to be possessed; and in looking over the moral wastes in this region, it seems as if nothing was yet accomplished. Those who live in cities, and are accustomed to the excitement and power of combination, little know how many more and greater discouragements and obstacles are, when they are to be met single-handed, and the struggle is to be endured, and the battle fought by infant churches all alone. My beloved people are far from being wealthy, and their sacrifices have been of no common kind; and yet we doubt whether an individual is, or feels himself to be, any the poorer for what he has done for the cause of Christ. We should be lamentably ungrateful, not to say, that God has done wonders for this people. To him be all the glory.

Before I close, I cannot help adding, as if by inference,

That no church or cluster of praying people, however small, need fear to act for God. Let them go forward, and the waters will be divided. Let them arise and thresh, and God will make the bone iron, and the hoof brass. It is a time of his power, and people shall be made willing in the day of his power. None need fear opposition. Let the church look it in the eyes, and then pass on silently to her work, and God will shield her.

That no means are so powerful upon the consciences of men as the Bible. I have made this my Alpha and Omega in my labors—have made it my theology, and my study; and can assure my brethren in the ministry, that it is indeed the sword of the spirit. Bible preaching is understood, is new, will reach the conscience, and will not wear out.

May we not hope for the prayers of the people of God, that the vine which He hath thus planted here, may spread, and continue to prosper and bring forth much fruit to the honor of that Saviour, who "is the true God and eternal life."

Yours, Messrs. Editors, &c.

Groton, March 20, 1828.

J. TODD.

GENERAL MISSIONARY SOCIETY.

The annual meeting of the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, will be held in the Franklin Institute, in the City of Philadelphia, on Tuesday, the 13th of May next, at 10 o'clock, A. M.

The Executive Committee give notice that they are desirous to nominate to the Board, Missionaries for several important stations. They have anxiously sought, but hitherto in vain, for a suitable clergyman to visit and reside at Buenos Ayres, in South America, as directed by a resolution of the last General Convention.—They are assured that the services of a respectable Protestant Episcopal clergyman would be highly acceptable at that place. The committee have recently received assurances of aid from government in the mission which they have been desirous, for some years, of establishing at Green Bay, and are now desirous of obtaining the services of a suitable clergyman as superintendent. This mission

will open a field of great usefulness to a competent person, and they are earnestly solicitous to receive information of such a person. Several important domestic stations require the services of missionaries, and some of them in the Southern country, will immediately furnish the means of a comfortable support.

The Executive Committee respectfully press upon the clergy, and upon all the members of the church, the great importance of encouraging them in their efforts to obtain missionaries. Information with regard to suitable clergymen will be at all times acceptable.

Clergymen desirous to enter the services of the Society may be assured that their temporal comfort will be closely attended to by the committee.

Application may be made through the Secretary, or through any member of the Board, and must be accompanied by a testimonial from the authority of the diocese to which the applicant belongs, that he "is a clergyman of good standing, and apt and meet to exercise the duties of a missionary."

The Secretary will be ready, at all times, to communicate any information which may be desired in regard to the missionary stations.

By order of the Executive Committee.
GEORGE WELLER, Sec.

The subject of the following communication will commend itself to the best feelings of every friend to the missionary cause. Indian missions have been greatly blessed; and it is now too late to question their utility. They must henceforward receive the good wishes, the prayers, and the benefactions of the community.
Western Recorder.

GREEN BAY MISSION.

MR. EDITOR—Permit me to inform the christian public, through the medium of your paper, that the A. B. C. F. Mission have determined to establish a mission among the Indians near Green Bay; and that for this purpose, they have directed me to remove to that country with my family this spring, to erect buildings and commence the establishment. A schoolmaster and farmer, and two female assistants, expect to accompany me, with a view of being permanently attached to the mission. Some others will go as labourers and mechanics. It is intended to open the mission school as soon as the buildings can be prepared; which will consist, at first, of a dwelling house and school house. We expect to leave this part of the country about the first of May next. The object is important, and the expences, particularly the first year, will be large. Any assistance which the friends of missions in this region may feel it on their hearts to afford, in books, clothing, provisions or furniture, or articles for the buildings, will be gratefully accepted, and faithfully applied. Articles of any kind can be left with Dea. Thomas, in Utica.

JESSE MINOR, Pastor
of the Pres'n Ch'h, N. Stockbridge.

Utica, March 20, 1828.

MONEY SAVED.

A person, who had devoted one day's labor in every month to the cause of Christ, sends \$29, as the avails of it to the editor of the Pittsburgh Spectator, for the General Assembly's proposed mission to Buenos Ayres. This was the proceeds of last year. The writer is less straitened for money, than before he began this course.

Obituary.

DIED.—At Monroe, in this State, on Thursday the 3d inst., after a short illness, the Rev. AMOS BASSETT, D. D., in the 64th year of his age. His funeral was attended on the 5th, at Derby, his native place.—Looking back upon the earthly course of this revered father in Israel, we observe a life of devotedness to the service of God. Having received an education at Yale College, he was graduated in 1784; and from 1789 to 1793, he was engaged in instructing as a Tutor in the institution; discharging the duties of his office with pious zeal and fidelity. His talents, attainments, and probity, had, at this early period, gained for him the public confidence, and the united affection and respect of his pupils. The same correct habits of thinking, the same soundness of judgment, the same humility, the same diffidence of himself, which marked his progress in more advanced life, were then manifest traits in his character. It was with great difficulty he could be brought to "think as highly of himself, as he ought to think."

Soon after he retired from his office in the college, he entered on the Christian Ministry, and took the charge of a parish in Hebron, in this State. Here he labored for about thirty years. The humble, faithful, and self-denying spirit, with which he performed the work assigned him, is well known to those who had an opportunity of observing his course of life during that period.

From 1810 to 1827, Yale College had the benefit of his counsels in its Board of Trust, where his judgment was greatly respected. He manifested a deep concern for the welfare of the institution; and was anxious that its measures should be so directed, as to advance the public good, and the high interests of the Redeemer's kingdom.

In 1824 he was called from his pastoral charge, by the American Board of Foreign Missions, to be placed at the head of the school for the education of heathen youth at Cornwall. The duties of this new and important station he performed with ability, and his accustomed fidelity. When, for the purpose of transferring the education of heathen youth to schools in their native lands, the operations of this institution were suspended, Dr. Bassett returned to the regular discharge of ministerial duties in Monroe. A short time since, he was invited to take the charge of a literary institution in the state of New-Jersey, and was making arrangements to enter on this new field of usefulness, when he was called, as we trust, to higher and nobler employments. While engaged in the service of the sanctuary, on the Sabbath, he felt the approach of the disease which terminated his life, on Thursday of the following week. Who would not be willing to be thus removed, at the call of his Divine Master, from leading the devotions of an assembly here on earth, to join in the worship of the temple in heaven?

The loss is great indeed, to the bereaved family and relatives. They are separated for the present, from one who was as amiable in the intercourse of domestic life, as he was distinguished in more public situations; whose peculiar tenderness and delicacy of feeling, led him rather to shrink from public observation, and to retire within the quiet and endearments of the family circle. We would commend them to the merciful regard of Him, who can pour into their wounded spirits the consolation which they need.

At Guilford, on the 19th ult., Mr. Silas Benton, in the 89th year of his age.

At Hamden, on the 31st ult., Mr. Austin Gilbert, aged 32.

At Hotchkiesstown, on the 14th inst. Widow Eunice Wood, aged 65.

At Hatfield, Mass. on the 27th ult., the Rev. Joseph Lyman, D. D. in the 79th year of his age.

At Branford, Widow Esther Street, aged 81.

Poetry.

HYMN.

BY J. BOWRING.

From the recesses of a lowly spirit,
My humble prayer ascends—O Father! hear it!
Upsoaring on the wings of fear and meekness,
Forgive its weakness.

I know, I feel, how mean and how unworthy
The trembling sacrifice I pour before thee:
What can I offer in Thy presence holy,
But sin and folly?

For in Thy sight, who every bosom viewest,
Cold are our warmest vows, and vain our truest:
Thoughts of a hurrying hour—our lips repeat them,
Our hearts forget them.

We see thy hand—it leads us, it supports us;
We hear thy voice—it counsels and it courts us;
And then we turn away—and still thy kindness
Pardons our blindness!

And still Thy rain descends, thy sun is glowing,
Fruits ripen round, flowers are beneath us blowing,
And, as if man were some deserving creature,
Joys cover nature.

O how long-suffering, Lord!—but thou delightest
To win, with love, the wandering—Thou invitest,
By smiles of mercy,—not by frowns or terrors,
Man from his errors.

Who can resist Thy gentle call—appealing
To every generous thought, and grateful feeling?
That voice paternal—whispering, watching ever:
My bosom!—Never.

Father and Saviour! plant within that bosom
The seeds of holiness; and bid them blossom
In fragrance and in beauty, bright and vernal,
And Spring eternal.

CROSSES.

I am convinced in my judgment, that a cross or a pinch somewhere or other, is so necessary to us, that we cannot go on well for a considerable time without one. We live on an enchanted ground, are surrounded with snares, and if not quickened by trials, are very prone to sink into formality and carelessness. It is a shame it should be so, but so it is, that a long course of prosperity always makes us drowsy. Trials therefore are medicines, which our gracious and wise Physician prescribes, because we need them; and he proportions the frequency and the weight of them to what the case requires. Many of his people are sharply exercised by poverty, which is a continual trial every day, and all the year round. Others have great trials in their families. They who have comfortable fire-sides, and a competence for this world, often suffer by sickness, either in their own persons, or in the persons they love. But any, or all of these crosses, are mercies, if the Lord works by them to prevent us from cleaving to the world, from backsliding in heart or life, and to keep us nearer to Himself. Let us trust our Physician, and he will

surely do us good. And let us thank Him for all His prescriptions, for without them, our soul-sickness would quickly grow upon us.—*Newton.*

The knowledge of Jesus Christ is a wonderful mystery. Some men think they preach Christ gloriously because they name him every two minutes in their sermons. But that is not preaching Christ. To understand, and enter into, and open his various offices and characters—the glories of his person and work—His relation to us, and ours to Him, and to God the Father and God the Spirit through Him—this is the knowledge of Christ. The divines of the present day are stunted dwarfs in this knowledge, compared with the great men of the last age. To know Jesus Christ for ourselves, is to make him a consolation, delight, strength, righteousness, companion, and end.—*Cecil.*

HUMAN LIFE.

"When we set out on the jolly voyage of life, what a brave fleet there is around us, as stretching our fresh canvass to the breeze, all 'ship-shape and Bristol fashion,' pennons flying, music playing, cheering each other as we pass, we are rather amused than alarmed when some awkward comrade goes right ashore for want of pilotage!—Alas! when the voyage is well spent, and we look about us, toil worn mariners, how few of our ancient consorts still remain in sight, and they how torn and wasted: and like ourselves, struggling to keep as long as possible off the fatal shore, against which we are all finally drifting!"—*Walter Scott.*

THE PASSIONATE MOTHER.

Many instances we have, *That out of the mouth of babes and sucklings God is perfecting praise.* On one occasion, as the superintendent was addressing the children upon the happiness of those who fear God, and the misery of such as do wickedly, a little girl wept. Her teacher inquired into the cause of her uneasiness. At first she said her head ached, but upon being asked whether that was the only cause of her weeping, she said that she was crying about her mother. That she was afraid that God would not let her mother go to heaven, for she was passionate and swore often; that she had talked to her mother, and told her it was very wrong, and that she prayed for her mother.—*Eng. Rep.*

Prayer, like the precious metal, comes most pure from the heated furnace. Are you depressed under your guilt, your weakness, your ignorance, or your ingratitude? You may spread your distress, as Hezekiah did his letter, before God, and you need not fear but that God will help you.

Letters received at the Office of the Religious Intelligencer, during the week ending April 9th, 1828.

Rev. Thomas H. Wood; Rev. Joshua Williams; Rev. Edward Allen; Azariah Scofield; Wm. Woods; A. Reynolds; Solomon Root; N. Cooley; Rev. S. Osgood; Goodwin & Co.; C. W. Wail; Timothy Peck; S. Wright; William Storer; Daniel E. Brinsmade.

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